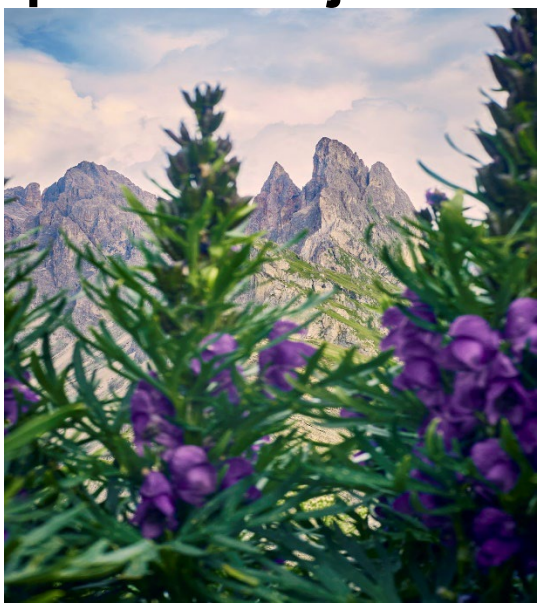
First Congregational
United Church of Christ

111 S. Wallace Blvd. Ypsilanti, MI 48197
(Mailing Address: P.O. Box 980413 Ypsilanti, MI 48198)
www.ypsiucc.org

An open and affirming community committed to peace and justice



February 5, 2023
10:00 am

“Restoring Beauty”

Fifth Sunday After Epiphany

No matter who you are or where you are on life’s journey, You are welcome here!

WORSHIP ON ZOOM -- Zoom opens at 9:30 am Sunday morning.

https://us02web.zoom.us/j/7643282234

Meeting ID: 764 328 2234
Passcode: Ypsi1882
To join by phone, dial the number, 1-312-626-6799

- Welcome to Ypsilanti First Congregational UCC's Hybrid Worship Service
- Hymns are included in the worship bulletin. A separate hymnal is not needed.
- If you are joining worship for the first-time on Zoom, please add your name and email to the chat so the Zoomie Greeter can introduce you.
- Thank you for choosing to worship with us today!

OPEN AND AFFIRMING COVENANT OF
First Congregational United Church of Christ, Ypsilanti

First Congregational United Church of Christ, Ypsilanti celebrates everyone, including people of all ages, races, cultures, sexual orientations, gender identifies and expressions, family configurations, economic circumstances, physical, cognitive or emotional abilities, education or spiritual or religious traditions. All are welcome to participate fully in the life, leadership, ministry, and missions of this church as we seek to grow together in a safe, nurturing community of faith. We strive to demonstrate in all ways that "NO MATTER WHO YOU ARE OR WHERE YOU ARE ON LIFE'S JOURNEY, YOU ARE WELCOME HERE!"

PREPARING FOR WORSHIP

RINGING THE BELL — **MARTY KLEINO**

PRELUDE — ***Start Zoom Recoding to Cloud** — **VISHNU SRINIVAS**

"A Fine Romance" By, Jerome Kern

WELCOME — **PASTOR LIZ**

- A warm welcome to all, including first-time visitors.
- As stated in our Open and Affirming Covenant (previous page), all persons are welcome in this community of faith.
- **Today—the first Sunday of the month--we celebrate the birthdays of folks in our faith community born in this month by singing "Happy Birthday**." Margaret Harner 2-3-44; Ivan Harner 2-25-45; Pastor Liz Larrivee 2-28- . If you have a February birthday, let us know so we can add you to our birthday roster.

ANNOUNCEMENTS — **PASTOR LIZ**

- **COMMUNITY SHARING OF OTHER ANNOUNCMENTS:**
  - Worship Leader this morning is Ivan Harner.
  - Greeters are Margaret Harner (Roomie) and Jeanette Sherrill (Zoomie) and they will introduce folks participating in worship.
  - Please share your announcements so everyone can learn what is happening in our beloved ministry community.
  - **This is the first Sunday of the month; we will be sharing communion during this service. Please gather your own elements. Creativity is a blessing!**
  - Please submit written announcements to Margaret Harner, Worship Coordinator, margaretsharner@gmail.com, by midnight on Tuesday.

GATHERING TO WORSHIP

GATHERING HYMN — *Microphone muted — **TIFFANIE WALDRON**

"Every Time I Feel the Spirit"
282 NCH

CALL TO WORSHIP — *Responsive — **IVAN HARNER**

Leader: To a society that lives in the shadowed recesses of doubt and fear,

People: God calls us to be light.

Leader: To a world where every appetite is fed until there is no taste to life,

People: God calls us to be salt.

Leader: To a time when loyalties are discarded as easily as the clothes we wear,

People: God calls us to be faithful.

HYMN — *Microphone muted — **TIFFANIE WALDRON**

"You Are the Salt for the Earth, O People"
181 NCH

LISTENING FOR GOD

FIRST READING **Isaiah 58:6-12** **IVAN HARNER**
1Corthinians 2:9-16

SECOND READING **Matthew 5:13-16** **PASTOR LIZ**

HYMN *Microphone muted **TIFFANIE WALDRON**
"Lead On, O Cloud of Presence"
50 Dancing in the Universe

MORNING MESSAGE **"Restoring Beauty"** **PASTOR LIZ**

CONVERSING WITH THE HOLY ONE

PRAYERS OF THE PEOPLE *Pause Zoom recording (button with two vertical lines)
*Zoomies: Please turn on your microphone

You are invited to share your joys and petitions for prayer.
Please unmute your microphone to share a joy or make a prayer of petition.
At the end of each joy or petition, please say **"God in your mercy"**
We will respond (with microphones muted) **"Hear our prayers"**

PASTORAL PRAYER *Restart Zoom recording **PASTOR LIZ**

DISCIPLES' PRAYER *Unison with Microphone muted **PASTOR LIZ**

O God, you call out to us saying, "Here I am," but we do not listen.
You pour out on us spiritual gifts, but we do not discern them.
You call us to build a more just society, but we cling to our advantages.
Forgive us, we pray, and help us change.
Help us know and reflect Jesus!
So, we might reflect the heart of God in our daily living.
Create in us a generosity that reflects your own.
Pour out your spirit on us that we might understand
and use it to build, repair, and restore.
Amen.

OFFERING

INVITATION TO OFFERING **PASTOR LIZ**

Leader: How generous are the gifts of God, poured out on us that we might know the joy of giving. The psalmist reminds us, it is well when we who conduct our affairs with justice and give to the poor. Our offerings proclaim God's will in word and deed. Amen.

Our electronic giving platform is Tithe.ly: Link to Tithe.ly

Checks can be mailed to:
First Congregational United Church of Christ
PO Box 980413, Ypsilanti, MI 48198

Thank you for your generosity!

OFFERTORY **"It's a Lovely Day Today"** **VISHNU SRINIVAS**
By, Irving Berlin

DOXOLOGY *Microphone muted **TIFFANIE WALDRON**
"Take My Gifts" v.2, 562 NCH

Take the fruits that I have gathered from the tree your Spirit sowed,
Harvest of your own compassion, juice that makes the wine of God,
Spiced with humor, laced with laughter, flavor of the Jesus life,
Tang of risk and new adventure, taste and zest beyond belief.

PRAYER OF DEDICATION *Unison with Microphone muted **IVAN HARNER**

Gracious God, accept our gifts of gratitude for the dawning awareness among us of your healing presence.
Fill us with yearning for the Spirit of Christ
Equipping us to become salt and light,
Empowering us for good works in your name.
Amen.

HOLY COMMUNION

COMMUNION HYMN *Microphone muted **TIFFANIE WALDRON**
"As We Gather at Your Table"
332 NCH

COMMUNION SERVICE **PASTOR LIZ**
No matter who you are and where you are on life's journey, you are welcome at Christ's table!

PRAYER OF THANKSGIVING **PASTOR LIZ**

DEPARTING WITH PRAISE

CLOSING HYMN *Microphone muted **TIFFANIE WALDRON**
"This Little Light of Mine"
524 NCH

BENEDICTION (Responsive) **PASTOR LIZ**

Leader: To those huddled in the shadows of fear and worry,

People: God sends us to be light.

Leader: To those whose lives and hopes have lost all flavor,

People: Jesus sends us to be salt.

Leader: To a society where love is tossed aside as easily as a food wrapper,

People: Spirit sends us to be faithful carers of everyone we meet.

POSTLUDE **"Do Nothin' til You Hear from Me"** **VISHNU SRINIVAS**
By, Duke Ellington

PASSING THE PEACE *Stop Zoom Recording (square button) **FRIENDS GATHERED**
*Save Zoom Recording to Cloud (click "yes")

- Share a greeting with others as we transition to our casual **Friendship Time.**

Hybrid Sunday Worship 10:00 am

Rev. Liz Larrivee, Pastor & Spiritual Director
Tiffanie Waldron, Music Director
Vishnu Srinivas, Accompanist

Jenn Zibbell, MID Ministry Intern
Ivan Harner, Worship Leader
Margaret Harner (Roomie) & Jeanette Sherrill (Zoom) Greeters
Marty Kleino, Usher & Bell Ringer

YPSILANTI FIRST CONGREGATIONAL UNITED CHURCH OF CHRIST
Worship Address:
111 S. Wallace Street
Ypsilanti, MI 48197

Mailing Address:
PO Box 980413
Ypsilanti, MI 48198
734-482-6980
ypsiucc.org

ATTRIBUTIONS FOR TODAY'S BULLETIN

- **Cover Art:** Luke Tanis in *Unsplash*
- **Call to Worship/Benediction ,** Thom Shuman, *Playing Hopscotch in Heaven* (adapted)
- **Disciples Prayer/Offering Invitation/Prayer of Dedication:** Lavon Baylor, *Taught by Love,* (adapted)
- **Hymn Profiles:** Excerpts from *Dancing in the Universe: Hymns and Songs,* Ruth Duck (1992)

ANNOUNCEMENTS

For pastoral care needs and/or emergencies, please call or text Pastor Liz, 734-358-6108.

Worship Next Week: Worship Leader, Jeanette Sherrill; Greeters, Ivan Harner (Roomie) and **Ellie Gusman** (Zoomie).

Weekly Ypsi UCC Community Discernment Gatherings meet on Mondays at 7:00 pm on Zoom.

> *These things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God.* I Corinthians 2:10
>
> *There is a sweet spot between the known and the unknown where originality happens; the key is to be able to linger there without panicking.* Ed Catmull, Pixar

At our February 6 gathering, we will review our church's current mission, vision and values and begin our work to update these as part of "Framing" our discernment issue. In addition, we will craft a list of "Guiding Principles" to direct our work together. If you cannot attend this gathering, please submit your ideas to Pastor Liz via email by noon on Monday so she can incorporate them into the group discussion. (Due to the 2023 standing Monthly Worship Team Meeting schedule, there will not be a Community Discernment Gathering held on Feb 13, Mar 13, Apr 10, May 8, Jun 12, Jul 10, Aug 14, Sept 11, Oct 9, Nov 13, or Dec 11.)

"Engaging Christian Contemplation Practices" Vitality Grant seminar continues to meet bi-weekly on Wednesdays at 7:00 pm through the UCC Southern New England Conference Center for Leadership Development. Remaining dates are Feb 15, March 1, March 15, and March 29. We are learning new ways to relax into God's presence while trusting the Spirit to guide us in discerning God's Still Speaking voice.

The Worship Team will meet on the 2nd Monday of each month at 6:30 pm via Zoom. Our next meeting will be Monday, February 13. The remaining 2023 Worship Team Meeting dates are Mar 13, Apr 10, May 8, Jun 12, Jul 10, Aug 14, Sept 11, Oct 9, Nov 13, and Dec 11.

Update on our faith community friends:

Patrick O'Brien has moved to **Regency at Canton,** for several weeks. He appreciates visits, cards, & phone calls; his room #134, (Bed 2), telephone 734-355-9076.
The address for visits or cards is: Regency at Canton
45900 Geddes Rd., Canton, MI 48188

Chris Hale has been readmitted to St. Joes hospital (room #403) for the second time due to further post-surgery complications. She can be reached by text or phone at 734-985-5107
The address for visits or cards is:
Trinity Health Ann Arbor/St. Joseph Mercy
5301 McAuley Dr. , Ypsilanti, MI 48197

Keep both Patrick and Chris in prayer.

Church Council will meet at 7:00 on the 4th Wednesday of each month. The next Council will be February 22nd on Zoom. All are welcome.

Annual Meeting: Save the date! The Annual Meeting of the Ypsilanti First Congregational United Church of Christ has been called for Sunday, February 19, 2023, immediately following worship.

Black History Month 2023: Black Resistance

Since 1976, every American president has designated February as Black History Month and endorsed a specific theme.

The Black History Month 2023 theme, "Black Resistance," explores how "African Americans have resisted historic and ongoing oppression, in all forms, especially the racial terrorism of lynching, racial pogroms and police killings," since the nation's earliest days.

> *Pogroms:* definition- *The simplest definition of a **pogrom** is a violent gathering, riot or attack, usually organized but sometimes spontaneous, directed at one ethnic or religious group.A pogrom usually results in destruction of property, physical harm and death. Originated from a Russian derivative of **to harm*** [specifically Jews]*, a pogrom now refers to almost any situation where one group actively seeks out to destroy, defame or molest another group.*

More about **Black History Month 2023: Black Resistance** on the pages following OUR MINISTRIES.

OUR MINISTRIES

HOLY GROUNDS

During the Omicron (COVID) surge members of Ypsi UCC provided local coffee, tea, coffee cups, and single packaged snacks for the night shift at Trinity Health St. Joe Mercy Hospital where Rev. Dan Kidder-McQuown is the night chaplain. While the COVID crisis has partially resolved, the stress level of the night staff has not. Contributing factors include the long-term emerging effects of COVID, a lack of staff, a nation-wide nurse shortage, and staff burnout. The night shift greatly appreciates this ministry of hospitality and caring.

Please consider donating coffee that is roasted by local Michigan companies. Tea and single packaged candy or snacks are also welcome. Please contact Marty Kleino at Mgkleino@gmail.com or 734-262-1419 to have your donation delivered to St. Joes. If you would like more information about this ministry, please contact Dan Kidder-McQuown at mcq188@gmail.com or 517-240-8413.

THE BEACON CENTER

The **Beacon Center** is the newest community social justice of the Ypsilanti First Congregational UCC. As a light to all persons, the Beacon Center's ministry will support the spiritual formation, creative expression, overall thriving and advocacy of at-risk students of all ages, including those affiliated with three primary local institutions of higher learning: Eastern Michigan University, Washtenaw Community College and University of Michigan. In the Spirit of the UCC moto, "That They All Shall Be One", Beacon Center serves as a uniting and unifying umbrella across our congregation serving persons sources through our three other community social justice ministry networks. Those ministries (each detailed below) include WICIR (Washtenaw Interfaith Coalition for Immigrant Rights) serving the immigrant communities, MI-ONA (Michigan Open and Affirming Coalition) serving LGTBQ+ persons, and WeROC (Washtenaw Regional Organizing Coalition) which brings together faith, labor and community organizations to address local issues.

The Beacon Center is committed to advocate for self-determination and education for all people, especially students living in poverty, persons of color experiencing racism, and other de-humanizing circumstances and conditions. Beacon Center's student demographics include persons of color, immigrants, minorities, LGTBQ+ folk, women, those with special needs, the economically disadvantaged, those facing housing insecurity, the financially challenged, and the working poor. For additional information on the Beacon Center, please contact Rev. Liz Larrivee at lizlarrivee@gmail.com

IMMIGRATION MINISTRY – WASHTENAW INTERFAITH COALITION FOR IMMIGRANT RIGHTS (WICIR)

Since 2008, **WICIR** has been working with, and in support of, immigrants in Washtenaw County facing challenges of many kinds. At our inception the primary need that brought us together was to support people facing enforcement action by ICE (Immigration and Customs Enforcement); most often detention, deportation, and removal. To date, WICIR has responded to 650 calls. Always in partnership with folks most affected, many actions and services have evolved as identified by our immigrant siblings, while always keeping focused on our original mission:

To provide culturally sensitive and supportive urgent response to those in Washtenaw County in immigration-related crises; impact local governmental policies to empower and protect immigrant community members; and work toward humane national immigration reform.

Our outreach has been significantly impacted by the COVID-19 pandemic. Many in immigrant communities have experienced significant challenges as they struggle to pay rent, provide food for their families and other basic survival needs. To respond, WICIR, in partnership with Mexiquenses in Michigan (from St. Francis of Assisi Parish), has raised and distributed $200,000 relief funds to immigrants and their families. We have a waiting list of those still in need and will continue this effort as funds are available.

For information about what's happening with immigrant rights and **Washtenaw Interfaith Coalition for Immigrant Rights**, or if you are interested in learning ways to help, please contact Melanie Harner at melharner@gmail.com or through the WICIR website: https://wicir.org/. You can also find a link on the church website.

WASHTENAW REGIONAL ORGANIZING COALITION

First Congregational is a founding institution of the local "organization of organizations" **WeROC (Washtenaw Regional Organizing Coalition)**. In many ways, WeROC is a larger illustration of the values and mission we try to live out at First Congregational. WeROC members are, at our core, focused on intentionally re-weaving the frayed fabric of community at a time when forces are at work every day to keep us fragmented, suspicious of each other, feeling isolated. Especially in this time when so many are being hit by the health and economic crises, WeROC's focus on raising voices of those most affected is more important than ever (See COVID-19 Resources at www.werocmi.org) WeROC's Mission Statement is:

WeROC brings together faith, labor, community organizations, and individuals to build the healthy collective power needed to break down the systems that sustain injustice, racism, and economic inequality.

WeROC is affiliated with the Detroit Metro organization MOSES and the Gamliel National Network. Contact Tad Wysor at tadwysor@gmail.com or 734-883-3225.

This past election year showed us good things can happen when we're working together in the same direction. WeROC is moving rapidly **forward** to keep momentum going and find ways to continue to be more effective together in making our communities healthier and more vibrant places; improving the lives of *everyone* in big ways-- especially those who are most vulnerable and whose voice have seldom been heard.

ASSOCIATION FOR THE STUDY OF
AFRICAN AMERICAN LIFE AND HISTORY®

301 RHODE ISLAND AVENUE, NW | SUITE 2204 | WASHINGTON, DC 20001
202.238.5910 | ASALH.ORG

2023 Black History Theme Executive Summary: Black Resistance

BLACK RESISTANCE
ASALH
ASSOCIATION FOR THE STUDY OF AFRICAN AMERICAN LIFE AND HISTORY
THE FOUNDERS OF BLACK HISTORY MONTH
WWW.ASALH.ORG

African Americans have resisted historic and ongoing oppression, in all forms, especially the racial terrorism of lynching, racial pogroms, and police killings since our arrival upon these shores. These efforts have been to advocate for a dignified self-determined life in a just democratic society in the United States and beyond the United States political jurisdiction. The 1950s and 1970s in the United States was defined by actions such as sit-ins, boycotts, walk outs, strikes by Black people and white allies in the fight for justice against discrimination in all sectors of society from employment to education to housing. Black people have had to consistently push the United States to live up to its ideals of freedom, liberty, and justice for all. Systematic oppression has sought to negate much of the dreams of our griots, like Langston Hughes and Zora Neale Hurston, and our freedom fighters, like the Rev. Dr. Martin Luther King, Jr., Septima Clark, and Fannie Lou Hamer fought to realize. Black people have sought ways to nurture and protect Black lives, and for autonomy of their physical and intellectual bodies through armed resistance, voluntary emigration, nonviolence, education, literature, sports, media, and legislation/politics. Black led institutions and affiliations have lobbied, litigated, legislated, protested, and achieved success.

In an effort to live, and maintain and protect economic success Black people have organized/planned violent insurrections against those who enslaved them, such as in Haiti,, and armed themselves against murderous white mobs as seen in Memphis, TN (1892), Rosewood, FL (1923), and New Orleans, LA (1900). Additionally, some Black people thought that the best way to resist was to self-liberate as seen by the actions those who left the plantation system, of Henry Adams and Benjamin "Pap" Singleton, when they led a mass exodus westward in 1879 and Bishop Henry McNeal Turner of the African Methodist Episcopal Church, who organized emigration to Liberia.

Black faith institutions were spaces where Black communities met to organize resistance efforts, inspired folk to participate in the movements, and offered sanctuary during times of crisis. To promote awareness of the myriad of issues and activities media outlets were developed including radio shows, podcasts, newspapers (i.e. *Chicago Defender*, *Chicago Bee*, *the Afro*, *The California Eagle, Omaha Star, the Crisis,* etc.). Ida B. Wells used publications to contest the scourge of lynching. These outlets were pivotal in sharing the successes and challenges of resistance movements.

Cultural centers such as libraries including George Cleveland Hall Library (Chicago, IL), Dart Hall (Charleston, SC) and social, literary, and cultural clubs, such as Jack and Jill, Phillis Wheatley Literary Societies, fraternal and sororal orders, associations (i.e. Association for the Study of Negro Life and History, National Association of Colored Women, etc.) worked to support the intellectual development of communities to collect and preserve Black stories, sponsor Black history and literature events, and were active in the quest for civil, social, and human rights.

Black medical professionals worked with others to establish nursing schools, hospitals, and clinics in order to provide spaces for Black people to get quality health care, which they often did (and do not) receive at mainstream medical institutions. For economic and financial independence businesses, such as Binga Bank, Johnson Publishing Company, Parker House Sausage Company, Soft and Sheen, etc., were developed to keep funds within the community. In order to resist inequality and to advocate for themselves Black men and women formed labor unions based on trades and occupations, some examples, include the Colored National Labor Union, Colored Musicians Club, Coalition of Black Trade Unionists, and Negro American Labor Council.

Education, whether in elementary, secondary, or higher education institutions have been seen as a way for Black people and communities to resist the narrative that Black people are intellectually inferior. When Carter G. Woodson founded Negro History Week (NHW) in 1926, he saw it as a way to provide a space and resources to critically educate students about their history. The grassroots network of Black teachers used this week not only to lionize individuals and narratives,

but also to teach students about racial progress, and as well as shared and collective responsibility. They developed assignments and curriculum to provide students with the tools to succeed. Historically Black Colleges and Universities (HBCUs), were developed by Northern white philanthropists, but they emerged as a space for the formation of activists, artists, business owners, educators, etc. and their continued operation have stood as testament to Black investment and creative thinking in the face of the changing landscape of higher education. Furthermore, students at HBCUs were at the forefront of the Civil Rights Movement, Black Power Movements, and social justice movements from the nineteenth to twenty-first centuries.

African American spirituals, gospel, folk music, hip-hop, and rap have been used to express struggle, hope, and for solidarity in the face of racial oppression. Music has been used to illustrate societal issues including white and state sanctioned violence (i.e. Billie Holiday's Strange Fruit), sexual politics (i.e. Salt-N-Pepa's Let's Talk About Sex), as motivation, for strength against harassment, and to experience freedom. The Black artists, writers, photographers, and musicians who participated in the Black Arts Movement, the Harlem Renaissance, and the Chicago Black Renaissance were the soundtrack and the visual representation of resistance movements. These individuals created art that supported the resistance movements, but also provided a space for Black people to express love and joy. Creatives used poetry, fiction, short stories, plays, films, and television to counter stereotypes and to imagine a present and future with Black people in it.

Sports are a world pastime, and it both brings people together and separates them. Black athletes have used sports as a way to advocate for social issues and for political agendas. Serena Williams, Flo Jo, Jesse Owens, Tommie Smith, John Carlos, Jackie Robinson, Colin Kaepernick, Simone Biles, and many others have used their public forum to bring awareness to issues that affect society as they resisted the idea that they cannot or should not speak about political, cultural, or social issues. Black athletic activists have often suffered personal and economic consequences due to their stances, speech, and actions, but to them it has been worth it to see changes.

Historically and today in the 21st century, Black people have worked the political angle to seek their rightful space in the country. Where race is concerned, legislative or judicial action to deal with controversial issues has often come late. The historic Executive Orders 8802 and 9346 were responses to A. Phillip Randolph and the all-Black March on Washington Movement's threat to lead a 50,000-strong Black worker's march into Washington, D.C. And all three of the Civil Rights Act, the Voting Rights Act and the Fair Housing Act were concessions to the Civil Rights and Black Power movements. Every advance, improvement in our quality of life and access to the levers of power to determine our destiny has been achieved through struggle. John Lewis advised, "Do not get lost in a sea of despair. Be hopeful, be optimistic. Our struggle is not the struggle of a day, a week, a month, or a year, it is the struggle of a lifetime. Never, ever be afraid to make some noise and get in good trouble, necessary trouble."

Lewis' advice is true not just for the 21st century, but also during the antebellum period, as seen in the narratives of the enslaved, such as Frederick Douglass and Harriet Jacobs, to testimonials about lynchings and ongoing police violence against African Americans. With the murders of Trayvon Martin, Michael Brown, Sandra Bland, Breonna Taylor, and thousands of other Black women, men, and trans people there are new movements (i.e. #Sayhername) and organizations (i.e. Black Lives Matter) that are pushing for the justice system to investigate police involved shootings and white supremacist vigilantes. Nearly 179 years ago, the Rev. Henry Highland Garnett proposed that the only path to freedom, justice, and equality; self-determination; and/or social transformation is resistance. In thunder tones, Garnett shouted, "Let your motto be resistance! resistance! RESISTANCE!

By resisting, Black people have achieved triumphs, successes, and progress as seen in the end of chattel slavery, dismantling of Jim and Jane Crow segregation in the South, increased political representation at all levels of government, desegregation of educational institutions, the passage of Civil Rights Act of 1964, the opening Smithsonian National Museum of African American History in DC and increased and diverse representation of Black experiences in media. Black resistance strategies have served as a model for every other social movement in the country, thus, the legacy and importance of these actions cannot be understated.

As societal and political forces escalate to limit access to and exercise of the ballot, eliminate the teaching of Black history, and work to push us back into the 1890s, we can only rely on our capacity to resist. The enactment of HR 40, the John Lewis Voting Rights Act, the Breathe Act, and the closure of the racial wealth gap is not the end. They too will require us to mobilize our resources, human and material, and fight for “freedom, justice, and equality”; “self-determination”, and/or “social transformation”.

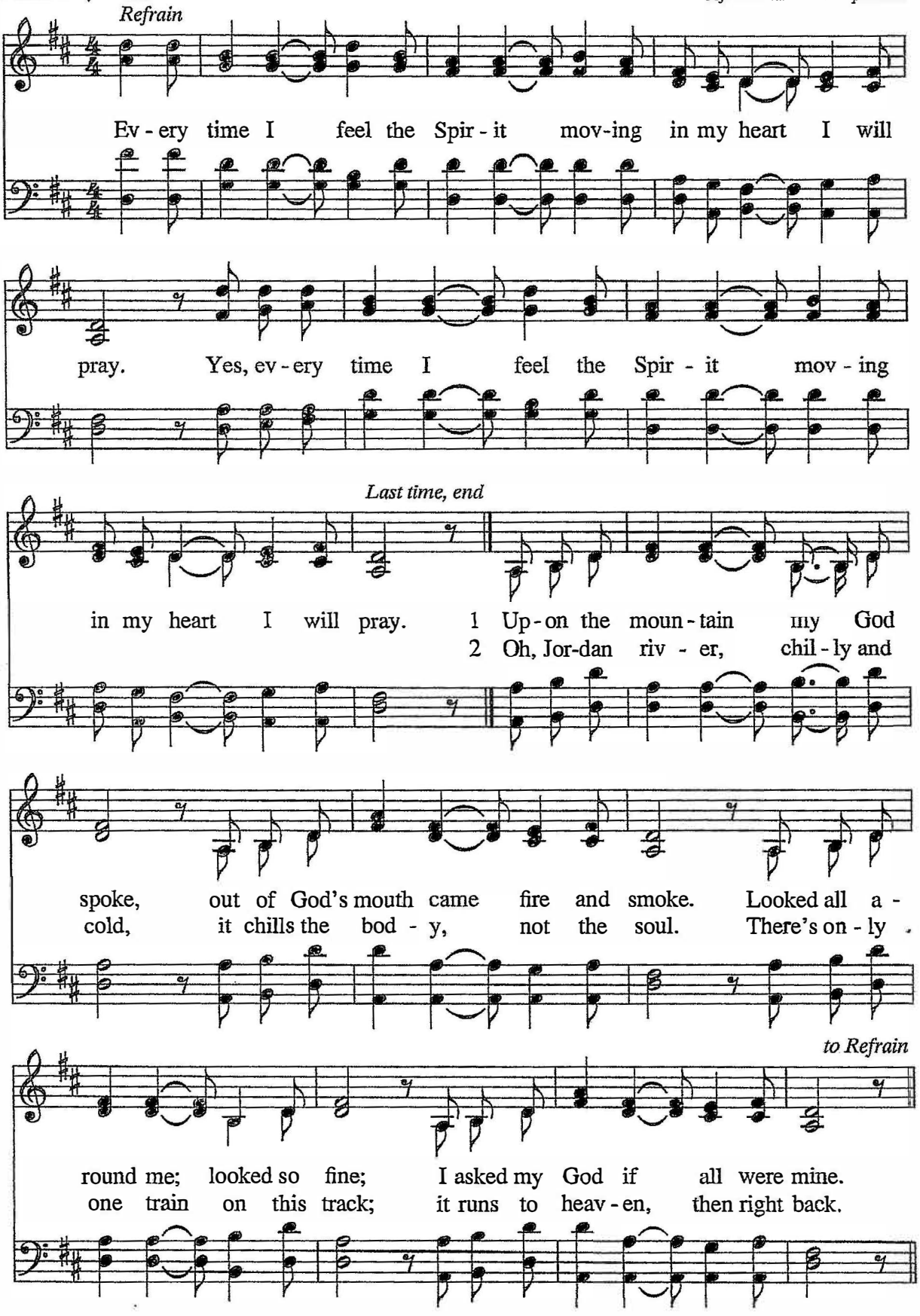
This is a call to everyone, inside and outside the academy, to study the history of Black Americans’ responses to establish safe spaces, where Black life can be sustained, fortified, and respected.

LEARN MORE AT ASALH.ORG

282 Every Time I Feel the Spirit

2 Sam. 22:9; Ps. 18:8

African-American spiritual


Refrain
Ev - ery time I feel the Spir - it mov-ing in my heart I will
pray. Yes, ev - ery time I feel the Spir - it mov - ing
Last time, end
in my heart I will pray. 1 Up - on the moun - tain my God
2 Oh, Jor-dan riv - er, chil - ly and
spoke, out of God's mouth came fire and smoke. Looked all a -
cold, it chills the bod - y, not the soul. There's on - ly
to Refrain
round me; looked so fine; I asked my God if all were mine.
one train on this track; it runs to heav - en, then right back.

Among the thousands of spirituals that exist today are songs of gladness and songs of sorrow. This well-known spiritual is a song of joy, captured not only in the words, but in the lively rhythms.

Tune: African-American spiritual
Arr. Joyce Finch Johnson, 1992

You Are Salt for the Earth, O People

181

Paraphr. by Marty Haugen, 1986; alt.

Matt. 5:13–15

Unison

D (allow to ring off)
G D/F♯ A7 D
1 You are salt for the earth, O peo-ple: salt for the reign of God!
2 You are a light on the hill, O peo-ple: light for the Cit-y of God!
3 You are a seed of the Word, O peo-ple: bring forth the reign of God!
4 We are a blessed and a pil-grim peo-ple: bound for the reign of God!
G D/F♯ A7 D G D A7 D
Share the fla-vor of life, O peo-ple: life in the Cit-y of God!
Shine so ho-ly and bright, O peo-ple: shine for the Cit-y of God!
Seeds of mer-cy and seeds of jus-tice, grow in the Cit-y of God!
Love our jour-ney and love our home-land: love is the Cit-y of God!
Refrain
G D/F♯ A7 D G D/F♯ A7 D
Bring forth the reign of mer-cy, bring forth the reign of peace;
G D/F♯ A7 D G D/F♯ A7 D
Bring forth the reign of jus-tice, bring forth the Cit-y of God!

During a residency at Holden Village, a retreat center in the state of Washington, Marty Haugen wrote this hymn to be used as a "processing song" for outdoor worship. The lectionary readings focusing on Jesus' teaching about the "reign of God" provided the basis for the text.

Tune: BRING FORTH Irr. with refrain
Marty Haugen, 1986

Copyright © 1986 by G.I.A. Publications, Inc.

50 Lead On, O Cloud of Presence

1/2

Meter: 7 6 7 6 D

PEACE AND JUSTICE

Text: Ruth Duck, 1974, 1989, © 1992 GIA Publications, Inc.
Tune: LANCASHIRE; Henry T. Smart, 1813-1879

1. Lead on, O cloud of Pres - ence; the ex - o - dus is come;
2. Lead on, O fier - y pil - lar; we fol - low yet with fears,
3. Lead on, O God of free - dom, and guide us on our way,
4. Lead on, O gui - ding spir - it, join in our hu - man task.
in wil - der - ness and des - ert our tribe shall make its home.
but we shall come re - joic - ing, though joy be born of tears.
and help us trust the prom - ise through strug - gle and de - lay.
As we set out in ser - vice, your peace is all we ask,
Our bond-age left be - hind us, new hopes with - in us grow.
We are not lost, though wand - 'ring, for by your light we come,
We pray that all our chil - dren may jour - ney to that land
We've co - me through the stru - ggle to find i - den - tity.
We seek the land of prom - ise where milk and hon - ey flow.
and we are still God's peo - ple. The jour - ney is our home.
where jus - tice dwells with mer - cy and love is law's de - mand.
There're ma - ny who have help-ed us be - come who we can be.

50 **Lead On O Cloud of Presence** 2-2

For decades, Ypsilanti 1st Congregational UCC has been using **Everflowing Streams** (1981), Ruth Duck & Michael Bausch as one of our hymnals. **Dancing in the Universe** is a 1992 adaptation of many of the ES hymns and several new ones. Below is more information about **Dancing in the Universe** and the evolution of *Lead On O Cloud of Presence {Yahweh}*

Dancing in the Universe: Hymns and Songs, by Ruth Duck

From the Preface: *Praise is central to the vocation of each Christian.Song—involving word and sound, body, mind, and heart—is a primary vehicle for praise. Through song, the church expresses its highest joys and its saddest laments. Somehow God has gifted me to contribute to the church's song, particularly in writing hymn texts*

Song can be a primary vehicle for drawing together the church—in conflict, division and worries laid aside for a moment—in the unity of praise. It is my experience that hymns grow out of community. One part of the process of writing a hymn text or tune takes place in solitude, yet I often write hymns requested, from suggestions, and commissions. My hymn texts would be much less worthy without the helpful feedback, critique and teaching many have gently and generously given me. Perhaps one difference between a hymn text and any other religious poem is that the communities of faith who might sing the text are present in the writer's imagination even in the room apart where writing takes place. Writing hymns is not simply an in individual process, it is grounded in communities of faith.
By - **Ruth Duck**

Ruth Duck is an ordained pastor in the United Church of Christ, a liturgical theologian and retired professor of worship having taught 27 years at Garrett-Evangelical Theological Seminary. She is best known for her work as a composer, writer and adaptor of hymns. In 1973, she was part of the committee at the Ecumenical Women's Center of Chicago that produced *Because We Are One People*, the first 20th century collection of original and adapted hymns that promoted the use of "non-sexist language".[4] Since that time, Duck has written over 150 hymns, edited three books of sources for worship services and written on the topic of Trinitarian theology, all with an eye toward facilitating the use of gender inclusive language in the context of Christian worship. She is a leading, contemporary champion for and developer of inclusive language worship sources.

Lead On, O Cloud of Presence emerged from an adaptation by Ruth Duck of *Lead On, O King Eternal.* The old hymn uses triumphalist military language and the new hymn, **Lead On, O Cloud of Yahweh,** speaks to the liberation movement; fiery pillars are symbols of God's presence, guiding people in uncertain times as they journey toward freedom. While the journey may be difficult, we are challenged to not lose hope knowing that God is with us. In dialogue with Willis Elliot, Duck changed the language to *Cloud of Presence* out of sensitivity to Jewish-Christian dialogue. It appears in *Hymnal: A Worship Book,* 1992 hymnalof the Church of the Brethren and two Mennonite denominations.

v4- by John Rohde, former pastor of Ypsilanti UCC. Rev Rohde writes: *While serving as pastor of Olivet Congregational Church in 1976, I was tasked with preparing the Baccalaureate service for graduation of Olivet College which took place at the church. We planned to use* ***Lead on O Cloud of Yahweh*** *as a recessional hymn, but the three verses were not enough for the graduates to exit. So, I wrote a 4th verse to help them make their exit and send them on their way.*

332 As We Gather at Your Table

Matt. 22:1–10; Luke 14:16–24

Carl P. Daw, Jr., 1989

1 As we gath - er at your ta - ble, as we lis - ten to your word,
help us know, O God, your pres - ence; let our hearts and minds be stirred.
Nour-ish us with sa - cred sto - ry till we claim it as our own;
teach us through this ho - ly ban - quet how to make Love's vic - tory known.
2 Turn our wor - ship in - to wit - ness in the sac - ra - ment of life;
send us forth to love and serve you, bring-ing peace where there is strife.
Give us, Christ, your great com - pas - sion to for - give as you for - gave;
may we still be - hold your im - age in the world you died to save.
3 Gra-cious Spir - it, help us sum - mon oth-er guests to share that feast
where tri - um-phant Love will wel - come those who had been last and least.
There no more will en - vy bind us nor will pride our peace de - stroy,
as we join with saints and an - gels to re - peat the sound-ing joy.

In this hymn, commissioned by an Episcopal parish in Virginia for the celebration of its tricentennial, Carl P. Daw, Jr., utilized a familiar phrase from Isaac Watts' "Joy to the World," which was the motto for the celebration: "Repeat the sounding joy."

Tune: BEACH SPRING 8.7.8.7.D.
The Sacred Harp, *1844*
Harm. The New Century Hymnal, *1992*

Words Copyright © 1989 by Hope Publishing Company

524 This Little Light of Mine

Matt. 5:14-16

African-American spiritual

1 This lit-tle light of mine, I'm gon-na let it shine. . . . . .
I am gon-na let it, let it shine,
oh, the world did not give to me,
This lit-tle light of mine, I'm gon-na let it shine.
This lit-tle light of mine, I'm gon-na let it shine,
Hal-le-lu-jah,
Hal-le-lu, the
let it shine, ... let it shine, ... let it shine, (oh let it shine.)

2 Ev-ery-where I go . . .
3 All--through the night . . .

Tune: THIS JOY Irr.
African-American spiritual
Arr. Jeffrey Radford, 1993
See also LATTIMER